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ring from the Queen; and let him never part with these jewels, neither on sale, nor by way of gift.

The Judge of the Palace shall accept from the Bard, when he gains his chair, his bugle horn, and his gold ring, and the cushion, that is laid in his chair.

Twenty-four pence shall the Judge receive out of every action for insult and theft, but that from no one, who shall escape clear from those charges.

One of the three indispensable persons with the King is the Judge of the Palace; and he is one of the three persons, that support the dignity of the court in the king's absence*.

[To be continued.]

EXCERPTA.

THE following letter on the affinity between the Hebrew and Welsh tongues proceeds, it will be seen, from the same pen as those, which have been previously selected under this head; and the Welsh Scholar will require no farther sanction to recommend it to his attention. The many points of resemblance between the languages in question have been noticed by several learned writers, as well those, who have treated expressly of the Welsh tongue, as others, under whose investigation it has accidentally fallen; and this not merely in a coincidence of particular words, but in a general agreement of idiom and structure. Dr. Davies, in the valuable prefaces both to his dictionary and grammar, dwells particularly on the manifest congruity, as he calls it, between the Welsh and Oriental languages, and farther observes,

it not for the *latrunculi*, he should consider this game to be implied by the word in the text.—Iolo Goch, a celebrated bard, who flourished at the close of the fourteenth century, in a poem, addressed to Sir Hywel y Fwyall, has the following lines:—

“Gwyr beilch yn chwareu ger barth
Tawlbwrdd a *secr* uwch talbarth,”

wherein *tawlbwrdd* and *secr* may be rendered *throw-board* and *check*, the former word appearing to be a dialectical change of *tawl-bwrdd*, the proper term for a *throw-board*. As for the word, *secr*, it may be applied to a *chequer-board*; and, if so, Iolo may have used it to describe the game of *drafts*.—ED.]

* Additions from the W. S. M.—The Judge of the Palace ought to have the great gate of the court opened to him by the Porter when he enters and when he goes out. He shall have twenty-four pence from every judge examined by him, and the like, when he sits to decide with other judges.

that the former possesses the means of expressing, with singular felicity, the peculiar phraseology of the Hebrew. And the verbal analogy of the two languages has been sufficiently proved as well by Rowlands in his "*Mona Antiqua*," where he has collected more than three hundred instances, as by some English writers, among whom the learned Holloway, in his "*Originals*," deserves particular notice for the rapturous strain, in which, although unacquainted with the Welsh tongue, he adverts to this striking affinity*. To the mere classical scholar, whose philological learning is limited to the languages of Greece and Rome, it may appear somewhat bold to claim this distinction for the Welsh, which the ignorance and prejudice of ages on this particular point have conspired to sink in a sort of vulgar obscurity. But the truth appears to be, that, however valuable, as it undoubtedly is in a general view, the knowledge of Greek or Latin may be, it affords but a feeble aid to the inquiries of the philologist, when compared with that, which he derives from a cultivation of those more primitive and more elementary languages, whose fountains are lost in the venerable gloom of antiquity. Of this character is the Hebrew, as admitted by universal consent; and, if a correspondence of particular features and of general properties be of any value in establishing a comparison, a similar claim must be conceded to the ancient speech of the Cymry.

It is still in contemplation, as intimated in an early number of this work†, to offer some observations on the subject here noticed, without entering into that minute examination of it, which, to be satisfactorily accomplished, would occupy a distinct volume; and in the mean time, the following letter, although confined to one branch of the inquiry, cannot fail to be interesting. The mere modern Welsh scholar will, perhaps, find some difficulty in adapting the instances, selected by Meirion, to his conception of the language; but he is not, therefore, to conclude, that those instances are not fully justified by the genius and character of the Welsh tongue.

* *

* The learned author, here alluded to, has, in the course of his two volumes, collected about thirty instances of this resemblance; and to which the writer of this note has added, from the same work, above forty more, and most of them unnoticed by Mr. Rowland in his *Mona Antiqua*. It is more than probable, therefore, that a careful collation of the two languages would produce far stronger proofs of this verbal correspondence than has resulted from any experiment hitherto made.

† Vol. i. p. 83.

VOL. II.

R R

AFFINITY BETWEEN WELSH AND HEBREW.

“To the Editor of the *Monthly Magazine* *.”

“SIR,—In the last paper, which I took the liberty of addressing to you, upon the structure of the Welsh tongue†, it was mentioned, that it had an affinity with certain other languages therein specified: I shall now lay before you a few particulars, in order to give some idea of its connection with the Hebrew.

“In the following comparison I have adhered mostly to the corresponding forms of expression; for it would exceed your limits to shew the identity between simple words, as they are so numerous; and this mode, too, if tolerably well selected, gives a much better illustration of the subject.

“BAN (*Welsh*) what is raised, reared, or conspicuous; raised, exalted, high.—*Banau*, heights, conspicuous things, or heads; *Beni*, raised, or reared ones.—*Hebrew* ‡, BEN, a son; BENI ELIM, sons of powers, i. e. mighty ones; *Welsh*, BENI ELYV, reared ones of powers.

“BANAU (*Welsh*) to raise, to rear, to erect, to make lofty or conspicuous.—*Banu*, to rear, to make lofty; to become high.—*Hebrew*, BANAH, to build; ABANAH, ‘I may obtain children,’—‘I may be built.’—*Welsh*, A-BANWY, that I may rear; Y-BANWY, I may be raised.

“BEICHIAW (*Welsh*) to cry, to roar, to wail.—*Hebrew*, BECHAH, to weep.

“CAN (*Welsh*) with, or in possession:—CANIAW, to possess.—*Hebrew*, CANAH, to possess.

“CHWAI (*Welsh*) animal motion, activity;—quick, brisk.—*Hebrew*, CHAI, life;—EL CHAI, God of life; *Welsh*, EL CHWAI, intellectual power of the quick.

“CHWEIAW (*Welsh*) to be brisk or quick; to make quick.—*Hebrew*, CHAIAH, to live; MECHAIEH METHIM, thou dost animate the dead ones; *Welsh*, MYCHWELI METHION, thou dost quicken those that have failed.

* Vol. ii. p. 609.

† See CAMBRO-BRITON, No. 17. p. 198.—ED.

‡ The Hebrew characters, which are adopted in the *Monthly Magazine*, are omitted here, as, from being understood only by the Hebrew scholar, they would be of no use towards that popular illustration of the subject, which is here contemplated.—ED.

“Sentences Compared.”

“ *Hebrew.*—Byllang adonai—eth cal nêoth Iangcob.

“ *Welsh.*—By-llwng adon-ydd holl neuodd Iago.

“ The Lord has swallowed up—all the tabernacles of Jacob.

“ *Hebrew.* 1. Baruch attah eîâ eloeinu melech hangolam.

“ *Welsh.* 2. *Baruch wytti iâ el-eini maelog y-hwyl-ma.*

“ 1. Blessed art thou, O Lord, our God, King of the world.

“ 2. *Seat of increase art thou, Supreme, our intellectual power, possessor of the space of revolution.*—Literal.

“ *Hebrew.* 1. Dareci sheol bethah ioredoth elchaderi mâeth.

“ *Welsh.* 2. *Dyracei sâl buth-hi ea-wardedd iil caderian méth.*

“ 1. The road of the grave her house, going down to the chambers of death.

“ 2. *That leads to vileness is her abode, going the descent to the seats of failing.*—Literal.

“ *Hebrew.* 1. Derech bethah iitsengad.

“ *Welsh.* 2. *Dyrac buth-hi ai-i-sengyd.*

“ 1. The road of her house he would tread.

“ 2. *The avenue of her dwelling he would go to tread.*—Literal.

“ *Hebrew.* 1. Tithbârach tsoreinu.

“ *Welsh.* 2. *Ti-haedd-baruch saer-ei-ni.*

“ 1. ‘Be thou blessed, our former.’

“ 2. *Thou take to thyself the state of increase, our former.*—Literal.

“ *Hebrew.* 1. Magenî ngal elöim.

“ *Welsh.* 2. *Meigen-i hwyl elyv.*

“ 1. My shield is from God.

“ 2. *My protection is from the intelligences.*—Literal.

“ *Hebrew.*—Me hua ze malec hacâvodh Jehovah tsebâoth hua malec hacâvodh.—Selah!

“ *Welsh.*—*Py yw-o sy maeloc y-cavad I-A-YW-VO sarwyod yw-o maeloc y-cavad.*—Sela.

“ 1. Who is the King of Glory? The Lord of Hosts, he is the King of Glory.—Selah.

“ 2. *Who is he, that is possessor of attainment? I THAT AM HIM of hosts, he is the possessor of attainment.*—BEHOLD.—Literal.

“ The following are some more Welsh words, similar in sound to the name, **JEHOVAH.**

“ *Wyrvi*, I am.—*A-vu-yw-a-vo*, that was, is, that shall be.—*Wyrv-a-wyv*, I am that I am.—*Wyrv-i-o*, I am him.—*Ia-yw-ve*, Supreme is he.—*Ia-yw-vo*, Supreme is him.—*E-yw-vo*, he is him.—*Eve-yw-vo*, he is him.—*E-yw-a-vu*, he is that was.—*Ie-yw-ve*, that is is he. &c. &c.

“ Many remarks might be made to give a clearer view of the above comparisons, but I must conclude for the present.”

“ Your’s, &c., MEIRION.”

MONUMENTAL INSCRIPTIONS.

ST. MARY’S CHURCH, SWANSEA, GLAMORGANSHIRE.

Pray for the Sowle of Sir Hugh Johnns, Knight, and Dame Mawde his wife, which said Hugh was made Knight at the Holy Sepulcre of oure Lord, thu Ihu Crist, in the City of Jerusalem, the xiiij day of August, the yere of oure Lord Gode m̄t. ccccxl; and the said Sir Hugh had cotynuyd in the Wears ther long time before by the space of fyve yere, that is to say, Amynst the Turkis and Sarsyns in the ——— of Troy, Greece, and Turkey, under John, that time Emproure of Constantyenople, and after that was Knight Marchall of Ffrance under John, Duke of Somset, by the Space of ffyve yere, And in likewise aftr that was Knight Marchall of England, under the good John Duke of Norfolke, which John gyave unto him the manor of Landymor, to hyme and to his heyre for evr more, upon whose Soullis thu hav mercy.

IEUAN DDU O LAN TAW.

LLANGWSTENYN, CARNARVONSHIRE.

In Llangwstenyn Church, near Conway, are some fragments of elegantly painted glass. The first figure is our Saviour, the second St. George and the dragon, the third Justice with her balance, in one end of which is represented a sinner, and in the other his sins, and the Devil underneath pulling down the latter, to make it p̄ponderate. In the south window of the chancel of the same church are the following : in the centre Sanctus Petrus with his keys, on his right Nicolaus, on his left Sancta Catherina, and underneath *Orate pro animabus*, &c.

CONWAY CHURCH.

1. In Hookes’s Chapel, on the south side, is the following inscription,—